THE WOMEN'S
MISSIONARY MAGAZINE
—OF—
THE UNITED PRESBYTERIAN CHURCH.

VOL. 5. MARCH, 1892. No. 8

THE ALABASTER BOX.

BY WILLIAM J. REID, D. D.

IT was a thank-offering. It was a woman's thank-offering The circumstances in which it was made are recorded by three of the evangelists. We are better acquainted with the family of Bethany, of whose members it is said, "Now Jesus loved Martha and her sister and Lazarus," than we are with any other with which our Lord associated during his public ministry. We are familiar with the incidents of that feast, in the house of Simon, on the Saturday evening before the passion week. Jesus was the honored guest. Lazarus, who had been raised from the dead, reclined by his side. The twelve Apostles and probably other friends of the family were present. Martha busied herself in planning and executing the details of the feast. Mary brings a little box of very precious ointment, which was one of her choicest treasures, bends over the Master's couch, crushes the fragile alabaster with the pressure of her fingers, and pours the perfume on the Saviour's head. She was grateful; she had many reasons for gratitude; and this was the way in which she expressed her gratitude. The Lord's approbation of her act shows that her example is worthy of imitation.

The women of the United Presbyterian church are about to make their annual thank-offering. They have so many reasons for gratitude that it would be impossible to enumerate them all. Let us look at some of the special things which called forth Mary's gratitude, and see if they have any parallel in the experience of her Christian sisters at the present day. Perhaps in this way they will be persuaded that it is a pleasure, as well as a duty, to bring their alabaster boxes of precious ointment.

Jesus *had visited Mary's home*, not once or twice, but again and again. It was his customary place of residence when he was in the neighborhood of Jerusalem. We may be sure that his coming was looked forward to with pleasure, and remembered with gladness. His presence must have filled that home with sweetness and light. What conversations would He hold with the members of the family! What devotions they would engage in! Mary appreciated these privileges. She was thank-

ful. How could she be otherwise? Have the Christian women of the present no similar reason for thankfulness? The Lord has visited their home, not in his bodily presence, but by his word. He has talked with them in his promises and precepts; he has told them much about himself, his love and his work. He has visited them by his Spirit, for it is by his Spirit they have been converted, sanctified and comforted. He has come, not at rare intervals—at any time they could speak to him and hear his reply. And all this though he has not always been treated as he should have been. If Mary was thankful, they have even greater reason for thankfulness.

Jesus *had blessed Mary's friends.* If that relative of the family, who is called "Simon the leper," was then alive, we may be sure that Jesus had healed his disease. The same Jesus had raised her brother Lazarus; every time she saw Simon or Lazarus she must have felt a more ardent love for him who had done such wonders for her and hers. Her living sisters have a similar reason. There has been sickness in their homes, and the sick have recovered. Many members of their families have been kept from sickness; and if recovery is an occasion for gratitude, there is more reason if illness has been prevented In many cases, the spiritual diseases which have afflicted their friends have been healed by the touch of the great Physician. Death may have come; there are few homes he has not visited: but when they stood at the sepulchre of their dead they heard a well known voice saying, "I am the resurrection and the life." "Thy brother shall rise again." In this regard Mary's living sisters have the same reason for thankfulness, which moved her to bring her alabaster box.

Jesus *had saved Mary's soul.* She had chosen the "good part." Only the divine power of the Saviour could lead to this choice. This was her crowning reason for gratitude; she was a sinner saved by grace. Her believing sisters are heirs of the great salvation, and they ought not to withhold their gifts.

What were Mary's expressions of gratitude? Appropriate expressions are many. They change with circumstances. Certainly we are not now required to bring literal boxes of perfume; the body of our Lord no longer needs to be anointed against his burial. If we can discover the principles which prompted and guided Mary's acceptable expression of gratitude, we may be able to imitate her example.

Mary's gift *was out of the usual order.* It seems strange to us; it seemed strange to those who sat at the supper. No such gift had ever been made before, not even by the sinful woman who washed the Lord's feet with her tears. Mary was moved to do something unusual, and her strange gift was accepted by Jesus and repaid with a blessing. It is well if our gifts of gratitude are sometimes out of the usual order. When we offer the same sacrifices, in the same manner, over and over, we are apt to forget their meaning. Every now and then we should lay at the feet of our Lord something strange, for in this way we will excite our thoughtfulness and thankfulness. When we are thus moved, we may hope for a blessing.

Mary's gift *was valuable.* We have the express testimony of Judas as to its value, and in such a matter his judgment was to be trusted. God does not want that which is worthless to his worshipers. Of course, what is of value to one may not be to another. If the two mites in the temple had been offered by a rich Pharisee instead of a poor widow, they would not have been commended. Many so-called Christian gifts fail here: they are not "as the Lord hath prospered."

Mary's gift *belonged to herself.* She did not beg it from Martha or Lazarus. It was her own. She had kept it for

some occasion worthy of its preciousness, and when that occasion came she brought it forth. Every true gift of gratitude must belong to the giver; it should not be what we can beg or borrow from another. We estimate most highly the gifts our friends have wrought with their own hands, and we have a right to suppose that God will not highly regard that which costs us nothing.

Mary's gift *was to her Lord.* She poured the perfume on his head. He is no longer within reach of such ministrations, but he has left his representatives; "Inasmuch as ye have done it unto one of the least of these my brethren, ye have have done it unto me." There are none so poor as those who are perishing for want of the bread of life, and that which is given for their conversion and sanctification is given to the Lord.

Mary's gift *was rewarded.* She received a promise which has been fulfilled in all lands and in all centuries. More have heard of her and her alabaster box than have heard of Alexander's sword. Hers is not the only gift to be remembered. It is oue of the unchanging facts of the gospel that every one who gives even a cup of cold water to a disciple will not loose his reward.

If all the women of the United Presbyterian church, who have the same reason for gratitude Mary had, would express their gratitude in a similar way, though they might stir the wrath of the covetous Judases among the disciples, they would make the mystical body of our Lord more beautiful, and they would be blessed in their deed. May the alabaster boxes be brought out and broken, that the whole church may be filled with their perfume.

THANK OFFERINGS.

BY MRS. C. L. GOODELL.

WE find the Divine warrant for thank-offerings in God's Word; they were among the recognized and accepted tributes of his people in worship. But unlike the other sacrifices which were instituted as obligatory in the Mosaic dispensation, thank-offerings were entirely spontaneous and voluntary. The very name implies complete freedom, and shows that this sacrifice was regarded not a duty, but a privilege. "When ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will."

It is an interesting and quickening study to trace the recorded instances of these offerings of God's chosen people, in connection with the occasions that called them forth; as, for example, when Moses was called up into the mountain to receive the covenant, and afterwards gave it to the people, they in turn answering with one voice, "All the words which the Lord hath said we will do." Again, at the solemn reading of the law by Joshua. Again, at the bringing of the sacred ark to Mount Zion by David. And at the great passover of Hezekiah, —and so on. We find also, thank-offerings offered at period of great national calamity and sorrow, as the great battle at Gibeah, when eighteen thousand Israelites were slain; and the three day's pestilence, when seventy thousand died.

No doubt many a true and pathetic story could have been told of individuals, also, who, on account of peculiar benefits or personal bereavement, were moved to add to their required offerings to God something which should express the overflow of their love and submission to him, under the shadow of whose wings

they "will rejoice." From the many allusions to this class of gifts we know their number was not small. Nor was God silent concerning them, for he gave assurance that they came up before him "an odor of sweet smell," and that "with such sacrifices he was well pleased."

The very idea of thank-offerings is synonymous with that of pleasing God. Some things he requires of us, as faith, obedience; but the higher exercise of pleasing him is left for us to do, if we will, and in such channels as we may choose.

God bestowed a miraculous reward upon Enoch. We read, "By faith Enoch was translated, that he should not see death." A wonderful boon! And the reason given is, "for before his translation he had this testimony that he pleased God." This shows God's estimate of the voluntary act of pleasing him.

A most touching and beautiful record in the New Testament is that of the woman who broke the alabaster box of precious ointment upon the feet of her Lord. There was no law demanding such a costly sacrifice; it was the silent, but significant, utterance of an exuberant heart trying to put her gratitude, which was above the power of words, into a living act. In this case too the Divine benediction followed the sacrifice.

What a sweet privilege is ours, who live in this age of gospel light and enlargement, to imitate God's ancient people in this matter of thank offerings. When rightly observed it not only honors God and blesses men, but it actually comes to be a self-gratification, God filling the soul with joy at every such act of grateful, loving remembrance of him. Unlike the body, which grows upon what it receives and appropriates, the soul is broadened and enriched by what it gives.

It is good for us as individnals to recognize special providences in our lives, whether joyous or grievous, and make them the occasions for thank-offerings. Has some long-delayed answer to prayer come? Make an offering to Him who has been gracious to you. Has some good fortune befallen you, which turns your night into day, and brings you relief from anxiety and fear? Make an offering to Him who holds all your personal interests dear, and who has given you "the garment of praise for the spirit of heaviness." Has the heavenly Shepherd drawn near and claimed one of your precious lambs? Offer to him a tribute of thanksgiving that it is safely folded. Or have the gates of the "City" opened to receive the beloved companion of your years? Make a substantial offering to him who said, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." Some of God's bereaved children who walk in loneliness because of dear ones gone, find their supremest delight, year after year, in making the recurring anniversaries of their home-going, a kind of sacrament, by a thank-offering to the infinite Father who holds in his safe-keeping their best heart treasures. This is one of God's ways of comforting his people, and proving the promise true: "Ye shall have a song, as when a holy solemnity is kept; as when one goeth into the mountain of the Lord."

In nothing, perhaps, do we attain so nearly to the true spirit and life of Christ our Lord as in the extra sacrifices we make for his sake in behalf of Christian missions. We read of Him that he was "full of grace and truth." Our thank-offerings correspond in kind, though infinitely below in measure, to the overflowings of grace with which he continually blesses us and transforms us into his own likeness, and makes us "meet to be partakers of the inheritance of the saints in light," the "grace that, though he was rich, yet for your sakes he became poor, that ye through his poverty

might be rich."

What would be the result to the Lord's treasury if all of his children were awake to their privilege in this grace of thank-offerings!—*Life and Light for Women.*

THE WILLIAM CAREY CENTENNIAL YEAR.

THE personality which is to stand out in missionary literature and thought, this year of grace 1892, is that of William Carey. Missionary work there was before his day; and missions to the heathen, too, for the Moravians were in Greenland, Labrador and several of the West Indies, and in Abyssinia in Africa. The Wesleyans, too, were laboring in the West Indies. Elliott and Brainard had for long years been teaching the Indians, and Ziegenbalg had won the esteem of the people of India. There were Christian converts in Formosa, Java and elsewhere in the Dutch East Indies. But, after all, there was no definite and determined effort of the churches, with any broad purpose for the conversion of the world.

It was William Carey's "Enquiry" that rang like a trumpet call over the Christian world. We have just been reading this "Enquiry," printed by Hodder & Stoughton, of London, "in fac simile from the edition of 1792."

This adds to the force of the impression as one goes over it afresh. It is published at eighteen pence. A strange feeling comes over one as the recollection comes of all that has resulted from this small pamphlet. The full title may not be familiar to all our readers. It is "An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens, by William Carey." "This 'Enquiry,'" says Dr. George Smith in his "Life of William Carey," "has a literary interest of its own as a contribution to the statistics and geography of the world, written in a cultured style such as few if any university men in that day could have produced, for none were impelled by such a motive as Carey had." In an obscure village, toiling save when he slept and finding rest on Sabbath only by a change of toil, far from libraries and the society of men with more advantages than his own, this shoemaker, still under 30, surveys the world, continent by continent, island by island, race by race, faith by faith, kingdom by kingdom, tabulating his results with an accuracy and following them up with a logical power of generalization which would extort the admiration of the learned men of the present day. Dr. Smith, than whom no better authority can be quoted, calls this the "first and greatest" paper on missions. The document, in fac simile to which we refer, is furnished with an introduction entitled "How William Carey was Led to Write his Pamphlet," which is very admirably stated. We give a specimen page. One Mr. Potts meets Carey on the street, and then followed this colloquy:

"Pray, friend Carey, what is it you have got into your head about missions? I understand you introduce the subject on all occasions."

Mr. Carey: "Why I think, sir, it is highly important that something should be done for the heathen."

Mr. Potts: "But how can it be done, and who will do it?"

Mr. Carey: "Why, if you ask who, I have made up my mind, if a few friends can be found who will send me out and support me for twelve months after my arrival, I will engage to go wherever Providence shall open a door."

Mr. Potts: "Why, friend Carey, the thought is new, and the religious public are not prepared for such undertakings."

Mr. Carey: "No, I am aware of that; but I have written a piece on the state of the heathen world, which, if published, might probably awaken an interest in the subject."

Mr. Potts: "Why don't you publish it?"

Mr. Carey: "For the best of reasons; I have not the means."

Mr. Potts: "We will have it published by all means. I had rather bear the expense of printing it myself than that the public should be deprived of the opportunity of considering so important a subject."

Mr. Carey's "piece" had been written in poverty and sickness, and laid by till the hope of printing it came through Mr. Potts.

It was at Kettering, as all the world now knows, on Oct. 2, 1792, that twelve men met in the evening, and solemnly pledged themselves to God and each other to bear their part in the endeavor to send the gospel to the heathen world. The Baptist Missionary Society, the first missionary society of the world, strictly speaking, was formed that night, and they got together thirteen pounds, two shillings and six pence.

At Bath, later on, the agent of this society had been told he was welcome to state his case, but owing to many claims on the people there could be no collection. Only at the end a poor woman came and brought a penny. Was there ever such an instance provoking to love and good works? "The penny lying on the table by itself was unbearable. One gave, another gave. The next day that good sister might have said, 'Lord, thy penny hath gained 5,360 pennies, with a farthing more.'"

Carey had the idea of "two cents a week and a prayer." This was his proposition: "That every member of every congregation should take part to the extent of fervid and united prayer, and of an average subscription of a penny a week." Well does Dr. George Smith say: "The churches, whether by themselves or by societies, have yet to pray and organize themselves up to the level of Carey's penny a week." And well, too, does he say: "The twelve pastors in the back parlor at Kettering were most really the successors of the twelve apostles in the upper room at Jerusalem."—*Christian Advocate.*

MRS. GAY'S THANK-OFFERING BOX.

BY CELIA E. LEAVETT, IN METHODIST HERALD.

"I'm so much happy as if I have millions."

So said an unusual guest in Mrs. Judge Gay's back parlor that September morning. It was Christine, the washer woman, who had brought to Mrs. Gay her gift to missions. And this is how it came about:

In the household complications which arose during the prevailing influenza of the previous winter, Christine had been helping Mrs. Gay, from whose dressing-case one morning she, in dusting, took up a little pink pasteboard box. It looked so unlike its rich surroundings that she was hesitating what to do with it, when Mrs. Gay entered.

"Shall I take this to the child room?" inquired Christine.

"Yes—no, why, that's my thank-offering box," replied Mrs. Gay.

"Thank-offering box," slowly repeated Christine, little comprehending what that meant, and still at a loss what to do

with it.

Seeing her puzzled look, Mrs. Gay began to explain.

"It's to put money in when I'm thankful; it's for foreign missions."

"What missions are they?" inquired Christine, who knew only of the city mission.

"Oh, they're in China and India, in Turkey and Africa, and other countries," answered Mrs. Gay.

"Nobody can be so much poor as folks on the Flats, nor so much poor as folks in Sweden anyway," answered Christine quite positively.

"Let me see," said Mrs. Gay. "Do mothers in Sweden, like India mothers, throw their beloved babies into a rapid river, to please an angry god, and before they can turn away see them caught by greedy sharks? Do fathers in Sweden, like Chinese fathers, throw living girl babies into deep vaults built for that very purpose, or drown them in the presence of the agonized mothers? Do the women in Sweden, like the women of Turkey, cook their food in water brought a long way upon their heads, and with fuel carried from distant hills upon their backs, and when they have prepared a meal see their husbands and their husband's dogs first filled, and themselves and children permitted to eat what is left?"

Mrs. Gay was surprised at her own words; but mistaking Christine's perplexed look for skepticism, she continued:

"At the recent death of Ashantee's king, twelve living women were sacrificed to line his grave. Is anything like that done in Sweden?"

Christine's eyes opened wide.

"Oh, Mrs, Gay, if things be so bad, why don't the ministers say so? Why do they preach as we do well to be saved ourselves; and say not about other poor bodies? I wish I had a box."

And Christine resumed her dusting.

"Here, take this," said Mrs. Gay; "you're welcome to it, I am sure."

Christine took her box. She never dreamed how welcome she was to it. She never suspected that all this eloquence was but the effervescence of the facts of missions which Mrs. Webb, the the president of the auxiliary, had been so faithfully dropping into Mrs. Gay's worldly mind.

Christine did not know that for months that little box had stood upon Mrs. Gay's dressing-case quite unheeded. Unheeded, did I say? Silently it had put in its plea to many a purchase which Mrs. Gay had made.

A new rug had been needed for the library. Mrs. Gay wanted a Persian. "Buy a Wilton," cried the little pink box, "and help Dahomey's burdened women." The best is the cheapest; besides I do not like my friends to think I have no taste," argued Mrs. Gay, and she decided upon the Persian.

New curtains were needed for the parlors. "Buy Brussels net," whispered the pink box, "and help those little ones over there," and India's child widows lifted beseeching eyes. "These Irish point are so much handsomer," urged Mrs. Gay, "and while one is getting, it is economy to get a really good article," and the Irish point were purchased.

The china had to be renewed. "Buy Haviland, they are the very best," said the clerk in Ovington's. "Buy Carlsbad," urged the little monitor of the dressing-case, and China's babies filled the air with wailing. "These Haviland wares are exquisite," returned Mrs. Gay, "I dote on lovely china," and the Haviland was ordered.

What wonder that Mrs. Gay had spoken earnestly. She had only repeated what she herself heard. If bitterness was in her tone, Christine mistook its meaning.

To her humble home that night Christine took the little box. She held it in

her toil-worn hand. She dropped her first coin within, and then went upon her knees with sincerer thanks than she ever felt before.

She went to her work the next morning with a new song in her heart. She could not have told you why, but there was a new meaning in everything. Each homely task took on a new significance.

Mrs. Field had her maid put aside all remnants from the table for Christine's chickens, and with each sackful Christine dropped a nickel in her box; "for now," she reasoned to herself, "I have no chicken food to buy." If Mrs. Cook gave her a new apron, a nickel went lovingly into the box.

When one March day her neighbor Johnson slipped and sprained her ankle in going down the icy, precipitous banks of the Mississippi, which separated the homes of the well-to-do from the riverside where Christine dwelt, she sat down and slid, and saved a fall, 'Twas then she made a special offering.

So, day by day and in many ways, the box was filled, and on the morning referred to she had brought it to Mrs. Gay. Mrs. Gay was at first surprised; then she remonstrated:

"You are giving too much, Christine; you can't afford it."

Christine was hurt. Then she drew close to Mrs. Gay, and, lowering her tone and in the most confiding manner, she remarked:

"I've thirty dollars in the bank. I can give so much as this, and I'm so much happy as if I have millions," and then she hurried off to her day's work.

Expensive carpets, rich draperies, rare bric-a-brac had no interest for Mrs. Gay that day. She thought of her bank stock, and of their real estate, and of Christine's box. She had been trying to quiet her conscience with a dollar a year for missions, but before she slept that night she took from her purse a gold half eagle, and tucked it in the box.

But Christine had another auditor that morning. Judge Gay himself was sitting in the library, and had heard every word. He was not happy, though he had had the day before a sale of real estate at such a proud advance. Now he was belaboring himself because he had not held it at twelve thousand instead of ten.

Christine's exultant, "I'm so much happy as if I have millions, kept ringing in his ears.

That night when the house was still no one but God and the angels saw Judge Gay take that little box and slip two gold eagles into its almost bursting sides.

Of the rejoicing in heaven we do not know; but we do know that there was a burden lifted from the missionary society next day when the thank-offering was counted, and that Mrs. Webb recognized a peculiar tenderness in Mrs. Gay's voice as she spoke of "our" and not "your" missionary society.

But Mrs. Webb did not know for years how it came about, and Christine never knew the part she had in making both Judge and Mrs. Gay the earnest helpers they became in missionary enterprises.

THE TRIENNIAL CONVENTION.

OBJECTIONS to the annual meeting: 1. The great expense. 2. The impracticability of securing an equable representation of the entire church. For instance, three fourths of the entire membership of the church is east of Chicago. At the convention at Washington, Iowa, in 1890 the delegation east and west of this point was very nearly equal, while at the convention at Pittsburgh, Pa., in 1891, the delegation east of Chicago was almost six times as great

as that west of that point. The mere item of expense causes the local attendance to preponderate.

Advantages of the Triennial Convention: 1. The above objections would be largely met. Even in such a meeting the local attendance would be somewhat in excess but not so largely as under the present arrangement, owing to increased importance which attaches to a triennial meeting. 2. The enthusiasm roused by grand meetings, held long enough apart never to become common-place, would be of inestimable value to the cause of missions. 3. The intervening years would afford opportunity for holding district meetings in which the total constituency reached would far exceed that of the annual meeting. Three districts, eastern, central and western, with possibly a fourth for the Pacific coast, would, it is thought, be preferable to a synodical division.

Objections answered: 1. It will necessitate extensive changes in the charter etc. ANSWER: Changes are already necessitated to bring the Women's Board into proper auxiliary relation to the General Assembly. At the same time changes can be made providing for the triennial and district meetings. 2. Members retire from the Board each year. ANSWER: There is nothing to prevent their successors from being elected at the triennial meeting. Members for three successive years can be elected at each meeting. 3. Reports should be made by the Board, Secretaries, etc., annually. ANSWER: During intervening years these can be made to the district conventions for their information, and final abbreviated reports can be made to the triennial convention for action. 4th. District conventions can have only advisory power over the Board. ANSWER: It is granted; but surely the Board will listen very carefully to such advice. When the districts concur in their action it will be practically binding on the Board. 5. Too much power will be left to the Board. ANSWER: The Assembly seems to desire that it shall be in name and in fact an auxiliary board, and if it is to be such all this additional power may be safely entrusted to it. 6. The whole scheme involves a radical and novel change. ANSWER: Radical but not novel. Other churches have their district societies: Presbyterian 7, Congregational 3, Methodist Episcopal 10. The proposed change differs from that of most other churches in providing for a central board and a general triennial meeting. The Evangelical Lutheran church (General Synod) has biennial and synodical meetings very much as is proposed in our own church.

FRANCIS FRENCH,
Omaha, Neb.

HOW FAR IS THE GROWTH OF THE CHURCH THE RESULT OF HOME INFLUENCE AND TEACHING?

BY MRS. J. L. THOMPSON.

(Read at Presbyterial Society, Caledonia, N. Y., and published by request.)

THE growth of the church is primarily dependent upon the spirit of God who applies to us the blessings of redemption. But there are various agencies through which the spirit exercises this power. To the chief place in honor and efficiency among these, has God exalted the gospel ministry. But the Sabbath-school, the missionary society, the Christian endeavor of the young people, the mission bands of the

children, *all* exert a potent influence in adding to the numbers and spiritual power of the church. Religious newspapers and good books in circulation contribute *their* atmosphere and moulding influence. Prominent among all the agencies which develop the growth of the church is the *Christian home*. And I am to answer the question, "*How far* is the growth of the church the result of home influence and teaching?

It is presumable that the Executive committee, in assigning this topic, did not expect that I should answer with mathematical exactness and be able to state, by an appeal to statistics, what percentage of accessions to the church in membership and character is the result of home influence. But it can be demonstrated that the church owes a *large part* of her growth, both in numbers and purity, to home training. I would not exalt the home above the church, for we are taught in the word of God that "The Lord loveth the gates of Zion more than all the dwellings of Jacob." Yet this very scripture implies that *he loves* and highly values those dwelling places from whose altars arise the incense of true devotion. While the church has exercised a transforming influence upon the home, the home thus blessed, in turn, sustains and promotes the church.

The secret of the home's great power lies chiefly in its exceptional opportunity for directing and moulding childhood. As are the first ten years of a human life, so, generally, is the remainder of it.

The Roman Catholic priest appreciated the force of this truth when he said, "Let me educate the child for the first ten years, and I care not who may be his teacher afterward." And much of the success of that impure yet zealous denomination is owing to the fact that they recognize and act upon this principle.

During the first five years the child receives his education almost wholly in the home, and during the next five, his instruction and guidance come *chiefly* from the same source; and indeed, until character is fully moulded—at the maturity of manhood and womanhood, this same domestic influence continues to hold high rank among the agencies that develop the powers of mind and heart.

The Christian home is indeed a miniature church—a church within the church. If the families that are represented in our congregations are faithful, the church will be found correspondingly sincere and zealous in the work of our Father.

As members of a *Women's* association, this subject is very practical to *us*. The *home* is *our particular* sphere; and in it our responsibilities are great. Indeed, as *mothers* responsibility is so heavy that it sometimes seems burdensome. But let us remember that special opportunities are ours as well. Children are constantly in the mother's care and hence chiefly influenced by her words and example. Countless, then, are the occasions when her words may guide the young mind into manly action; when her example may confirm the little woman in godly principles whose practice will grace her after life. Indelible are the impressions stamped upon a life by a mother. Many are the great and good men in church and state who owe to a mother's early teaching both their piety and their success. Moses, who was trained in all the learning of pagan Egypt, could not be weaned from his mother's teachings in childhood. But in the years of his great manhood he yielded to her sway and refused to be called the son of Pharaoh's daughter, choosing God and his people rather than the treasures of Egypt with the pleasures of sin.

However, not simply as mothers have we high obligations and privileges. But as a Christian wife, sister, or daughter,

each may occupy a loving dominion in the family circle which, if she occupy as from the Lord, shall redound in fruitage to his church.

Let us all devote ourselves anew to this most important work of our lives. Whilst we endeavor to discharge all our *public* duties in the social circle, in the church and elsewhere, let us be true to the holy charge assigned us, promote purity of home and know we are using our talents to glorify God who gave them.

SELECTED PARAGRAPHS.

"See," says an objector, "what missions cost, and how little there is to show!" How much has been spent, for instance, in evangelizing the Zulus! Well, how much? How much in Christianizing the island of Hawaii! Not so much we are told, as the expedition of Commodore Wilkes in the Pacific. One has well observed: "The cheapest enginery the world has ever seen is the missionary." And he added: "I know not which more to admire—the feebleness of the instrumentality or the matchless and fructifying power of God."

I was present this morning while the Committee of Finance was discussing estimates, and I realized as never before what "the cut" meant. The word itself is suggestive of various and sundry issues detrimental to health and even life; but in its application to the work the Board is trying to do in this land, it is but the carrying out of an order to destroy that which has been so carefully nurtured for so many years, and which not only gave signs of life, but of healthy growth. We are not engaged in mercantile business, that we can afford to wait until the financial crisis has passed. Opportunities neglected mean opportunities lost forever. A cemetery within the suburbs of Van, crowded with the graves of famine-stricken victims, tells its own story: the cry for bread was heard and answered, but not till the suffering body had lost its power to assimilate the proper sustenance. "Too late" to the souls, conscious or unconscious of their needs, has a significancy that He alone that formed them can know.

The teacher of a girls' school away off in Africa wanted her scholars to learn to give. She paid them, therefore, so that each girl might have something of her own to give away for Jesus' sake. Among them was a new scholar, such a wild and ignorant little heathen that the teacher did not try to explain to her what the other girls were doing.

The day came when the gifts were handed in. Each pupil brought her piece of money and laid it down, and the teacher thought all the offerings were given. But there stood the new scholar, hugging tightly in her arms a pitcher—the only thing she had in the world. She went to the table and put it among the other gifts, but before she turned away she kissed it!

That story reminded me of another, which you all know, about One who watched, and who still watches, the people casting gifts into his treasury. And I wondered if he might not say of the African, "She hath cast in more than all."—*Intelligencer.*

Commenting on the current argument for opening "this missionary nation's" World's Fair on Sabbath, in "courtesy to foreign visitors," "The Northwestern Advocate" queries as to whether on the same principle opium dens should be introduced for the sake of the Chinese: and "where shall the meat market be" for delegates from the cannibal islands?

Missionary Correspondence.

MONSURAH STATION—ENCOURAGEMENT AND DISCOURAGEMENT.

MRS. N. MC. FINNEY.

As the time draws near for our return to our native land, we naturally look forward with pleasurable excitement to the meeting of dear friends from whom we have been so long separated. It seems scarcely true that we are really to look into the faces of those we have known and loved all our lives, and to walk and sit in the old haunts that we knew from earliest childhood, but alas! now almost dim with distance and time. There are dear faces, too,—how many of them I scarcely dare think—to which, for a time, we looked forward to seeng with most intense pleasure, now removed forever from the places they once made sacred. They have crossed the wider ocean to brighten the mansions there, where, it can be but "only a little while," till we, reunited, shall all together look upon the King in his beauty. When we are back once more I wonder if it will be really true, as Mrs. Prentice says, that "henceforth we are not merely foreigners in heathen lands, but strangers in our own."

Am I too personal? You are very near to us, dear women of the Magazine. We feel that we belong to you and you belong to us, and so I am only writing to "my own folks" after all.

During these years of absence from the old scenes we have made, and learned to love, many friends in the new, and it would grieve us indeed if we thought, when we go away, that we should see their faces no more. Aside from our native friends, many of whom have become dear to us, and the missionaries, with whom we are one in a large family, there are a few English Protestant ladies, residents here, who have been very kind to us. Every Monday afternoon this little group of ladies meet in our sitting-room for Bible-study. Cut off as they are from all church privileges in their own tongue, they esteem this a great privilege. Two of them are Irish, two are Scotch, one is English, one is Danish and two of us are Americans; but although we are of different nationalities and creeds the beatitudes, the chapters of Ephesians, which we have been studying, are just the same to us as if we saw eye to eye in all things.

It is a great pleasure to us to look back and see how some of our men and women have developed during these years in grace and in knowledge. Those who were little boys and girls in school when we came are now grown and have become substantial and active members of the church.

One of our greatest causes of thanksgiving is the commodious building for church and the schools which have sprung up during this time. Some of you doubtless know the great pleasure there is in worshiping in a house which is the out growth of years of prayer and work and planning. Such was our pleasure, two weeks ago, at communion. Our little "upper room" looked to us very beautiful with its clean white walls and tasteful pulpit stained and carpeted with our own hands. We had just added new cocoa-matting in the aisle and little wooden stools to keep our feet off the cold stone floors during the cold damp winter weather. (We have rain in this part of Egypt and sometimes we have to wade through as deep mud as you have in America.)

We were made specially glad at both the communion services in the morning and the baptism in the afternoon (at which six babies were baptized) to see the church filled almost quite up. They were the largest audiences we have ever yet had in Mansourah. A young woman, who has long desired to confess Christ but has been forbidden by her husband, and who has been trying, in the face of great odds, to live a humble Christian life, was at last allowed to come and was received into communion.

Speaking of this woman's husband, who has for a long time desired employment of us, I am reminded of a class of people we have to deal with in our mission work. It is they who wish to make merchandise of their religion, and great caution and discrimination are required in dealing with them. We are saddened and disheartened not a little to see so many people disposed to trade upon the sacred gifts which God, in his infinite mercy, has given us. This disposition comes out of the perfect spiritual deadness of these Eastern churches. Not only do the so-called Christian sects, but Muslims also, receive persons who profess allegiance to their tenets without any regard to what the motive may be. Another reason, too, perhaps is, that stories are circulated broadly, here and elsewhere, that we pay people to become Christians. We have an Armenian family here who, whenever they want anything of us, begin to come to church and to attend the other meetings, and as soon as the favor is either granted or refused, we see nothing more of them until something else is wanted. Once it was that a son might be interceded for, with the authorities in Cairo, for appointment in the telegraph service; another time it was that the marriage ceremony of a son might be performed, and another time the baptism of a child was desired; for people here, no matter how irreligious they may be themselves, generally wish their children to be baptized, believing in baptismal regeneration.

A young Syrian, who was employed in our school in Mehalla a little while, came here to attend the communion services. On Sabbath morning he begged, with tears, that he might be received in to the church, but as he had no previous instruction, he was advised to wait till the next time, so that in the meantime he could be taught something of the nature of our belief. It was with seeming great distress that he agreed to wait. Soon after this a change was made in the school and his services were no longer required, and that was the end of his desire for a better life.

A Coptic woman came to us begging that her son might be employed as a teacher. She said he was quite willing to commune with us if we would only employ him.

A Muslim, living in a village a few hours distant from Mansourah, was receiving instruction from our colporteur and had become convinced that the Muslim doctrine was wrong, and that the Christian religion was the only true one. The Copts heard of the case, took the man off to a distant town, baptized him and set him up in business. The man knew that we were all called Christians, and he did not know that there was much difference between us. The poor man had expected to find something better than he had in his own religion—something that would satisfy and bring peace to his soul. A few months afterward he came to us confessing his great disappointment and asking to be received, to be taught more of the true and only way. We trust he may yet become a humble follower of Jesus.

An Italian, who is a member of the Greek orthodox church, wishes to marry a young lady who is a Roman Catholic. The priests of neither of these sects will marry their members to persons of a different faith, and so this man came, a

few days ago, to ask Mr. Finney to marry him. Oh yes, he was quite willing to become a Protestant if he could only get the marriage ceremony performed.

Last week a Coptic priest came to us expressing great desire to become a Protestant and declaring that he had given up all his Coptic beliefs. This man had been in Mansourah a few weeks ago and had, with a great show of learning, opposed the Protestant doctrine with great vehemence. Afterward he went to Cairo where he saw and was greatly attracted by a girl. He has been married once, and it is not allowed for a priest if his wife dies to marry again. They believe that a bishop must be the husband of one wife and only one. This being the case, none of the Coptic priests would marry him to the girl, and now he comes to us for the sole purpose of getting the marriage ceremony performed. He used all his oriental suavity to show us what a great acquisition he would be —he would bring all the Copts in Mansourah into our church, besides a great deal of money.

These are a few of the cases that have come under our observation, but we praise God for the many who come in sincerity and truth, and who are willing to bear persecution and affliction that Christ may be glorified in them. Oh, pray with us that the Holy Spirit, who alone can incline to righteousness the hearts of men, may come among us with great power.

FUNERAL OF THE KHEDIVE.

A private letter from Mrs. Dr. Watson, of Cairo, dated January 8th, will be of public interest. She says:

Before this reaches you, you will have heard of the death of the Khedive. Our English prayer-meeting had just closed last evening when a friend came to the door and announced the death of the Khedive. We were all startled you may be sure, but as he could give no particulars the gentlemen went to Shepherd's Hotel and learned that the news was quite true, but no one there knew the cause of his death. Later we learned that it was pneumonia. He was not considered dangerously ill until a few hours before his death. He was considered to have a very severe cold and was kept in bed for a few days hoping that he would soon be better. When the Khediviah learned that he was dangerously ill, she was so overcome that she could not control herself and had to be taken to another palace. You perhaps know that the Khedive had only one wife, and I think they lived very happily together.

The funeral took place this afternoon, and the streets, sidewalks, balconies and every available place along which the procession was to go, was crowded with spectators.

He was much beloved by both natives and foreigners, and the mourning for him is general and sincere. The middle of the street along which the procession was to pass was with difficulty kept clear, and all waited anxiously for the time announced in which the funeral was to take place. When the time arrived there was a stir among the police, and soon ten buffaloes were driven along, to be killed for the poor. Following them were twelve camels, each carrying two large boxes of bread, which the drivers distributed to the poor all along the street; then three barrels of water; then six cannons; afterwards the different guilds with their respective flags—the government schools and teachers, the judges, the clergy, the English officers, the Egyptian officers, the doctors, the Azher students and teachers, some of

them reading and some of them repeating from the Koran as they walked along. Bands of students sang portions from the Koran or hymns for the occasion to the music of the Khedivial hymn. Then came the household servants and officers, and then the bier covered with a cashmere shawl. On the projection at the head of the bier was his tarboosh, and his sword and decorations were laid on top of the bier, which was carried by bearers. Closely following the bier came the wailing women and female slaves, their hands and faces dyed with indigo, and close behind them came the Khediviah's and hareem carriages the outrunners dressed in long blue *galabieh* (mantles) instead of the usual gay dress of the *sayce* (equerry.) After prayers at the Mosque el Hasseneyah he was buried in a new tomb of his own near the tombs of the caliphs. The general sorrow reminds one of the mourning for our own beloved Lincoln, and the thought, or rather wish, forces itself into our mind: Oh! that one so amiable, so much beloved, had been a Christian. Afterward funeral tents were erected in front of the palace where the *zikr* (memorial services) will be held for three days.

THE VICEROY, HAREEM VISITING, &c.

Egyptians, and sojourners in their land have with one accord lamented the death of their ruler, Tewfik Pasha, who was buried a week ago, after an illness of one week. Some were willing to blame him sometimes during his reign, for not having more firmness in government, but I think he was an example to many Christians in his family relations, in his ideas of justice, in his efforts for the good of his people, and in his kindly disposition. An English news-paper said: "it was largely owing to his honesty and good will that the work of the English in Egypt has been so successful. The Khedive had won the love of the country by his solicitude for his people."

We are now expecting to hear of the arrival of his son Abbas II, a young man of eighteen, who, with his brother has been in school in Vienna for some time. Of course preparations are being made for his reception, and the public reading of the telegram from the Sultan which recognizes him as Governor of Egypt.

And now I would like to ask you, "who make mention of the Lord, keep not silent and give him no rest till he establish" His kingdom here and till He make the Moslem also to hear the voice of the Saviour, and arise to spiritual life.

In a letter from Dr. Brown, of the Turkish Mission Aid Society, he says: "What grand possibilities are here! Who will not pray for the outpouring of the Spirit, and the fulfillment of that word: One shall say, "I am the Lord's, and another shall call himself (herself) by the name of Jacob." I shall not see it on an extensive scale, but it is coming. Thirty years hence (D. V.) the Nile valley shall witness and experience a great transformation, and Egypt, which is even now perceptibly rising, will have risen to her full height, and taken her place among nations. Take courage, you and your colleagues, you work for the future, you are not spending your strength for naught and in vain. I cease not to pray for the glorious result which will come in His time."

I feel sure that the friends of our mission at home are praying for this result too, but I like to stir up their "pure minds by way of rememberance" for this seems to be a time of great possibilities.

In my own work I am trying to interest in religion our Coptic sisters, and and some Syrians, and a few Moslem as I have an opportunity. The trouble with many is they do not think about Christ or their need of Him or of the

sinfulness of sin. Many of these have only the form of religion, but some are willing to acknowledge their ignorance, and then are willing to learn. It is hard for them to struggle against so many hindrances, both within and without, and many are contented to remain outside the ark of safety, certainly many of them have not received the power which is promised to those who shall receive the Holy Ghost.

I have been having four prayer-meetings during the week for the women, with an average of eighteen at two of them, and of seven at the other two. I spend nearly all my time going about among the houses either alone or with one of the Bible women of the three districts of the city. It takes a long time to visit all the two hundred and seventy-six women who are taking lessons in this city, and visit many more who can read, or who are reckoned as my acquaintances, and these visits include a great many stairs to climb, and cups of coffee to drink, and the answering of many polite compliments, as well as teaching and reading, and prayer in some places. I have been able also to visit a good many families in six different towns.

I have written only of my own work, but there is much also being done here for the women and girls, by our other missionary ladies in our circle. Will not God fulfill His promise, and prosper His word in that to which He has sent it, and bless the word as it is taught to the girls in the schools, and to the women in their homes.

ANNA Y. THOMPSON.

CAIRO, January 15, 1892.

In a note written on the 16th and not intended for publication she adds.

"I could make a whole letter about my village visiting, but have only referred to that work in one sentence. If I were to give a detailed account, it might seem as if I were trying to boast. It does take a little courage, however, to sleep in native houses, and yet I felt more than repaid for my trouble. I was gone six days in the beginning of the month when I visited four towns where we have congregations (three in Mr. Ashenhurst's district) and I was very cordially received.

"Our handsome young Khedive came to-day and there was a great procession and crowd, &c., and oh, such fanatical shouting of "Victory to the Khedive," or some such expression. When will these dry bones of rabid Moslems live? God can change their creed and hearts.

* * I think there are now in all sixteen Episcopal workers (English) in Cairo, counting three who are high born who receive no salary in connection with Miss Whately's school. *We* are in Cairo now—only eight Americans. We wish them success in bringing souls to Christ.

FOREIGN MISSIONARY CORRESPONDENCE.

Aside from personal intercourse with dear ones in the family circle, there is perhaps nothing that affords greater pleasure than the exchange of letters with the absent ones. The written words of love or kindly remembrance, the narration of daily experiences, tend to keep strong the ties that bind heart to heart, no matter how great the distance. The same is true in our church family, and the letters which cross lands and seas do much toward keeping up the interest in the work both at home and abroad. Thus we have thought it might be a pleasure to the readers of the MAGAZINE to take a glance over a month's budget of missionary letters received by the Foreign Corresponding Secretary of

the Women's Board.

Beginning with Egypt, we cull, from a letter of Miss Anna Y. Thompson, the answer to a few questions that had been asked concerning the management of women's work at Cairo in the absence of Miss Smith and Miss Conner, who, it will be remembered, each had charge of a girl's day school, beside some zenana work. As it is sometimes said that married missionary women do not have much time to devote to general missionary work, we take great pleasure in this reply:

"Mrs. Watson is taking charge of Miss Smith's district, looking after the school and visiting among the women. Dr. Watson goes over on Wednesdays for the prayer meeting, and he and Mrs. Watson have the Sabbath afternoon services and the Sabbath-school. I expect to go over every Tuesday forenoon to sing with the children and then visit in the houses. Mrs. Morrison Giffen has charge of Miss Conner's school, going to it every day, also on Sabbath afternoons. She also looks after the missionary society meetings, beside hearing some classes in the boarding-school. I have three Bible women under my care and two prayer meetings. I have been going to Boulals on Thursdays, also for Sabbath-school and services on Sabbath afternoons. In this quarter, Esbekieh, there are two Bible women, who spend full time in house visiting, and two girls half the day. Since my return I have kept a list of the number of visits I have made, including perhaps a months time, and find that it counts 174. I have also given 88 lessons. We try to make these poor women think of Christ and their duty to him. When last heard from, Dr. and Mrs. Harvey were above Luxor visiting the churches along the Nile. It is a comforting thought that many are praying for us in the home land."

A brief letter from Miss Adella Brown contains the following:

"Our short vacation at the end of the school year is almost over, having been occupied with various duties. The next session opens in three days, January 12. Some of our teachers are not returning, and we are having the vexed question of new ones to consider. Miss Thompson, since her return, has undertaken more work than two persons ought to do. She will break down if she tries to keep it up very long."

We have learned that Miss Brown is having some trouble with her eyes, and the orders of an occulist are to spare them as much as possible.

Miss M. J. McKown, who, it will be remembered, writes with eyes closed to the light, thus gives us the news from Assiout:

"The past fortnight has been a busy time to the missionaries who have charge of the schools. The college year closed yesterday, New Years. For two weeks previous examinations were held daily. I heard Mr. Hogg remark that 145 classes had been examined. As Friday is the Mohammedan Sabbath, it was arranged to have our public examinations on that day so as to give an opportunity for the Government officials to attend. Yesterday was commencement day. The chapel was tastefully decorated with flags, flowers and pictures. The five graduates delivered addresses. These addresses were interspersed with short recitations, dialogues and singing. The last address, at his own request, was delivered by the private Secretary of the Governor. All of the exercises were attended by the most intelligent people of Assiout. The greetings of old pupils, the congratulations and the good bye's, reminded me of days agone in the home land, but how different. The examinations of the Weesa and Khayatt schools take place next week. Would that the church at home could see and realize the great and important work these schools are doing for Egypt. This is also the week of prayer. Blessed work, but no rest for the tired missionaries."

Passing on to India, Dr. S. E. Johnson has kindly given us a bird's eye view of a missionary camp in the itinerating season:

"Here we are in camp four day's journey, or 40 miles, distant from Jhelum. How I wish you could see us just as we are at this time. The Fites are with us, and their tent and ours are pitched side by side; then those of the servants, and our carts and horses form a line on each side of our two tents. It is 9 o'clock p. m., we have had our supper, and worship is over. The native helpers and the servants are taking their evening meal. Standing in front of the camp, you would see fires burning outside the little single ply tents, while here and there are little groups squatted around the fire, eating or chatting merrily. We are going over a part of last year's route, and since we left home November 10, we have visited four centres. We had intended moving on to Bhibban, ten miles distant, to-day, but I did not get through with my sick people, so it was decided to remain a little longer. With you it is about 7 o'clock in the morning, and Thanksgiving day. By and by you will be on your way to church, and then go home to a turkey dinner served up with cranberry sauce. Despite the fact that we had nothing in prospect to tempt our appetites, Auntie Gordon said to me yesterday, Sophie, you should return thanks for the successful day you have had,—182 patients treated in one day." And then there were other blessings that this good Auntie thought I had special reason to be grateful for, but she little knew the discouragement I felt. True I did see and treat 182 patients, and to three fourths of them I gave a week or more supply of medicine, but to those who are suffering intense pain much of the time what is a treatment or two and a weeks supply of medicine? And these sick people come to us with such great hopes of relief. As a missionary I could not be happy if my whole time were taken up in caring for sick bodies, but this district work gives great opportunities for reaching the masses with the gospel."

Dr. Johnson further speaks of doing six weeks itinerating in the Bhera district, after the annual meeting of the Mission Association, at the end of which time she will have gone over, in two years, two-thirds of the territory assigned to the missionaries of the Jhelum district. Dear friends, think what might

be our condition if we had no Bibles, and only heard the gospel of Christ discoursed once in two or three years.

Another letter, dated from Camp Churhur Kahna, Gurdaspur district, from Miss Josephine White, includes this:

"I find my district work most interesting. The people with few exceptions are friendly and receive me well. When I go into the villages I usually carry with me a few simple remedies, not that I need them to open the way, but because I see so much suffering, and I like to do what I can to relieve it. The people could not be trusted with strong medicine or anything that could harm them. Not long ago a woman, who was really very ill, came to me for medicine. I gave her a tonic with particular charges as to how it was to be taken. We moved on several miles that day. Early the next morning that woman, who was hardly able to walk, appeared at my tent door asking for more medicine. I inquired how it was that she wanted more so soon, and this was her answer: 'Yesterday my little daughter took a severe pain in her stomach. I wanted to give her some medicine, and had none but this that you had given me. I divided it into four doses and gave it all to her. She is well now, and will you not give me more for myself.'"

We went to the station to welcome back Mrs. McKee and Miss McCullough to Gujranwala, and to meet the new missionaries who seemed well and happy."

Letters have also been received from two of the new missionaries, Misses Parks and Embleton. For want of space we cull briefly from each without further mention of names. Passing over the perils and pleasures of the long sea voyage, and the four days journey up country, one writes:

"O, the pleasure of the feeling that we have at last reached the place where we are to settle down and stay. The letters we found waiting us, and the joyous welcome we received at midnight a week ago, make us ready to be satisfied with every surrounding, and in many respects they are very pleasant and attractive." Then the wealth and luxuriance of the roses and the beauties of the orange trees are described, and the gladness that all can remain together for the first year, it having been so arranged for the study of the language, one first-class munshi having been secured to instruct the class of eight."

The other says:

"As I look around me and see the degradation, it is hard to realize that 'all the world is one flesh'; still as I saw a little girl sitting making *mud cakes* I thought to myself.—child nature is the same everywhere. The little ones are bright and cunning, but O, the dirt. Water for cleansing purposes seems to be an unknown thing to these people. We know that we are now seeing the pleasantest side of missionary life, enjoying the newness and the beauties of both nature and art. During a day spent at Agra we visited the Taj, the fort and palaces. The picture of the Taj given in one of the last MAGAZINES is a tolerably good side view, yet one gets from it very little idea of the great beauty. Some one has spoken of the structure as a poem in marble. By and by when the work begins we will know something real of the hardships and discouragements to be encountered in the struggles with the Prince of the power of darkness.' I hope and pray that we may not be long in learning the language, there is so much we might be doing"

We wish that we might have given larger extracts from these letters, but fear we have already *packed* too large a budget of foreign matter for the MAGAZINE'S capacity, hoping, however, that these extracts will awaken a deeper interest in the work that is slowly and surely undermining the thrones of ignorance and superstition.

Sincerely,

MARY B. REID,

Foreign Sec., Women's Board.

A WORD AS TO WHAT WE ARE DOING FOR THE FREEDMEN.

ALLEGHENY, PA., Feb. 4, 1892.

There are being supported through the Women's Board, Mrs. A. P. Cloud as industrial teacher at Miller's Ferry, Ala.; Miss Sarah Dennison as Bible reader at Norfolk, Va., and Miss Jennie Brownlee as industrial teacher at Henderson, N. C. Also quite a number of girls in the Little Girls' Home at Knoxville, Tenn.

As opportunity has afforded, the sewing department at each station has been equipped through the same channel. The addition to the school building at Miller's Ferry has been made and the new departments are now occupied; the added rooms facilitating the work greatly. The expense incurred, $481.63, was met by the Women's Board. Societies have been thoughtful of each mission in sending clothing, so much so to Henderson, N. C., that we are told they will not need any more this school year, a state of affairs unheard of generally.

The other stations, however, with the exception of Knoxville, cannot so speak.

Experience has shown that from this time on, the supply is liable to come much short of the demand. So we desire to say to you in behalf of the other stations, please do not weary in this good work, but continue sending clothing in order that all may attend school and church services. Especially we would mention Miller's Ferry, Ala. It being so far away, is, we fear, often forgotten from what is reported of their receiving. The people at this station are *many* and *poor* as well as ignorant. Mr. Cloud and his helpers, Mrs. Scott and Mrs. Cloud, are doing a good work there. Let us help them by clothing their poor in order that they may educate them and fit them for becoming useful members of society. For convenience of societies in sending, we give the correct address for each station:

Chase City, Va., Rev. J. H. Veazey.
Bluestone, same address, marked Bluestone.
Norfolk, Va., Rev. J. B. Work.
Henderson, N. C., Rev. J. M. Fulton.
Athens, Tenn., Rev. J. L. Cook.
Miller's Ferry, Ala., Mr. P.C. Cloud,
For freight, via Selma, care Capt. I. Mill.

C. JANE VINCENT, Cor. Sec.

LETTER FROM INDIAN TERRITORY.

WENOKA, INDIAN TERRITORY,
Jan., 16, 1892.

DEAR FRIENDS:—

The Magazine was received to-day, and I can tell you I was glad to see its familiar face. It was like seeing a friend. I have missed the MAGAZINE much more than I would have done at home where I was surrounded by friends and society, and especially with religious privileges.

Here we have no acquaintances outside of the mission, and as the religious services are all conducted in the Indian language, we can not understand a word.

We keep up prayer-meeting twice a week and have Sabbath-school in the mission (the three lady teachers) in English, but the pupils understand but little yet of the English and for their sake we have to go to church, sit through a four hours service without understanding a word. They sing perhaps a dozen hymns, do not use books, and do not announce their hymns, sing right on and it seems to me, all to the same tune, before they begin preaching. They have a long sermon, a conference afterwards, or I suppose that is what it is, as nearly every man in the house gets up and talks and talks till you feel that he is never going to quit. When the meeting closes they all shake hands. The men remain standing in their seats and the women pass around them and shake hands. I invert the order when I am there, and if there is any shaking hands they have to come to me. Our school is doing well, progressing rapidly. Yours, &c.

CYNTHIA HOUSTON.

Young People's Department.

WORK OF THE FREEDMEN'S BOARD.

IN presenting the work of the Freedmen's Mission Board, we can give but the merest outline, and trust it will be but a suggestion to leaders to prepare better things for their bands.

The past files of our church papers and Women's Magazine contain the history of our work—its beginning, progress and results.

Any good United States history will

give other facts connected with the subject. A work entitled "Black America", by W. Laird Clowes, would doubtless be helpful. I am sorry I have not had an opportunity to consult it, but from an outline I saw, I think much information could be obtained. The work is recommended by Y. P. S. C. E. leaders.

The children of the present are growing up so used to the black man in our midst, they never think of him as of a different race, or how he came here, and they know nothing of the terrible evil that degraded him for centuries. I thought we might instruct them better in regard to the work if we aroused their interest and touched their sympathies.

It takes patient and careful cultivation to get some facts to take root in the child mind, and part of every meeting bught to be given to review, arranging it so as to introduce or be part of the new lesson. Of course you will have the children prepare for, and one of them to lead, the devotional exercises. Have a number offer prayers for the church, that it may do its whole duty to this people; for the Board, that it may have wisdom; for the missionaries in the work; for any part of the work in which your band may be especially interested.

PROGRAMME.

What is a Board of Missions?

A number of persons appointed by the General Assembly (leader explain G. A.) to have charge of any particular department of the general missionary work of the church.

Name again the distinctly Mission Boards.

Home, Foreign, Freedmen, Church Extension.

Of what work have we been learning the past two months?

Home Missions.

We will next study the work done by the Freedmen's Board.

Where is it located?

In Pittsburgh, Pa.

What are its principal offices?

Secretary and Treasurer.

Who are they?

Rev. J. W. Witherspoon, Secretary, and Mr. H. J. Murdock, Treasurer.

When was the Board organized?

1863.

For what class or rank of people was it appointed to labor?

The African.

Where is its field of work?

In the Southern States of this country.

Is it then a branch of the Home or Foreign work?

Home.

How came we to have the African in our country?

They were stolen from their own country, brought here and sold as slaves.

When were the first brought?

In 1619 a Dutch trading vessel brought 20 negroes or Africans to Jamestown, Va, and sold them as slaves.

Have a member prepare a short paper giving a few historical facts about the beginning and existence of slavery in this country and some particulars of the horrors of the trade.

Why do we call them freedmen?

The institution of slavery has been absolutely abolished and they are free.

Have another historical paper, giving date and all the facts about the abolition and how brought about.

How did the United Presbyterian church always teach about slavery?

That it was a grievous sin against God.

How teach about mission work?

Go into *all* the world and preach the gospel to every creature.

How did she prove her sincerity?

By giving her voice continually for freedom, and by sending missionaries to teach and help them as soon as God opened the way.

When were the first missionaries sent?

In October 1863.

Have another paper giving account of

our beginnings among them. Study, "Our Work Among Freedmen," Women's Magazine, January, 1892.

MRS. M. B. PHILIPS.

TWENTY-FIVE CENTS, A NEEDLE AND A WILL.

H. B. S.

Jennie determined to do something for the missionary cause. She wanted to do it herself. She planned and succeeded.

She invested twenty-five cents in thread, which her willing fingers soon wrought into lace. The lace she sold, and with the money purchased cloth which she made into skirts. For these she found market, reinvesting the money as before. Thus she went on buying, manufacturing and selling for God's cause.

God alone knows how many times during that year of consecrated toil some little want presented itself with the suggestion to take a little of the money and procure the desired object, only to be denied with the answer, "This money is for the spread of Christ's kingdom."

Just before conference Jennie handed her pastor $8.10, the income from twenty-five cents, a needle and a will.

Thank-Offering.

OUR ANNUAL THANK-OFFERING.

It will be borne in mind that March 13th has been appointed by our Women's Board as a day of thank-offering. Let us come into his courts and worship and bring an offering. A pagan said: "Christian are the only people in the world who make no offerings to their god. If the heathen are inclined to offer munificent gifts to their deities, should we not offer larger ones to the "King of Kings and Lord of Lords?" May the still small voice of the spirit make us ready to begin now the new song, which those of our loved ones who have passed away since our last annual feast of ingathering, are constantly singing, for they "are continually in his temple blessing and praising God."

"Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now therewith saith the Lord of hosts if I will not open you the windows of heaven and pour you out a blessing that there will not be room enough to receive."

Give as you would if the angels waited at your door;
Give as you would if the morrow found you where giving is o'er;
Give as you would to the Master if you met his searching look;
Give as you would of your substance if his hand your offering took.—*Ruth.*

"THE FIELD IS THE WORLD."

THE WORK OF OUR MISSIONARIES.

I PREACHING.

"And Jesus went about all the cities and villages teaching in their synagogues and preaching the gospel of the kingdom and healing every sickness and every disease among the people."

II TEACHING.

"And these words which I command thee this day shall be in thine heart and thou shalt *teach* them diligently unto thy children."

"And daily in the temple and in *every* house they ceased not to teach and preach Jesus Christ."

III HEALING.

"And He sent them to preach the kingdom of God and to *heal* the sick."

VOICES FROM THE FOREIGN FIELD.

"The cry everywhere among our village Christians, 'Send us some one to break to us the bread of life.' "

"Trained Bible women are an important factor in christianizing the heathen world. The *home* must first feel the transforming power of the gospel of Christ."

"The women in the zenanas hear us gladly."

"Our medical work is becoming established in the confidence of the people. The training of medical students will be an important part ot the work, &c."

OUR OWN LAND.

Let us have the men and money to send the gospel *all* over this fair land. There is one county in Oregon, one hundred miles long and fifty miles wide, with but one church in it.

THE NEEDS AND DEMANDS.

More missionaries; more native pastors; day schools; boarding schools; training schools; orphanages; hospitals; city missionaries; higher education for women in Egypt, India, among the Freedmen and Indians; more interest at home; large increase of members of missionary societies; information, zeal and money; growing interest and knowledge among the young.

WHAT HATH GOD WROUGHT?

Growth from 1883 to 1891.

Congregational societies	1883	335
" "	1891	852
Members reported	1883	10,593
" "	1891	19,628
Contributions	1883	25,731
"	1891	42,428

THANK-OFFERING.

1888	Washington, Pa.,	$5,919.20
1889	Argyle, N. Y.,	4,359.33
1890	Washington, Iowa,	4,208.75
1891	Pittsburgh, Pa.,	6,185.54
	Total	$20,672.82

THANK-OFFERINGS.

"Take ye from among you an offering for the Lord: Whosoever is of a willing heart, let him bring it."—Ex. 35:5.

From the mountain of Sinai there came the command
To the people of wise, willing heart:
"Bring forth your rich gifts with generous hand,
And thus in my temple have part."
The word was but spoken when forth from each tent
Came earnest and brave-hearted men;
No murmuring tone, no word of dissent,
But a joyous and cheerful "Amen!"

They brought from their treasures brass, silver and gold,
Rarest wood and skins ruddy bright;
Choice linen, fine-twined, in fold upon fold,
Sweet spices and oil for the light;
Rich carvings of wood for the most holy place,
Wrought out with consummate skill,
To adorn with their delicate beauty and grace
The temple God's presence would fill.

Not alone in this service and sacrifice grand
Were Israel's fathers and sons;
The wise-hearted women obeyed the command,
And joyfully broidered and spun;
They brought their rich jewels of silver and gold,
Their purple and scarlet and blue;
Precious stones for the breast-plate of value untold—
Thank-offerings noble and true.

This work of God's people in ages now old
Is our blessed work of to-day;
To bring our choice treasures of silver and gold,
On Jehovah's own altar to lay.
Can we, like these willing and wise-hearted ones,
Bring our fairest and brightest and best?
Can we give up the jewels and rich precious stones,
The beautiful things we possess?

Our churches, so sacred, time-honored and dear,
Need our gifts of silver and gold,
That lovely and beautiful they may appear,
As God's hallowed temple of old.
Our missions need help of money and men,
As well as strong faith and true prayer;
Our Leader has called again and again—
Oh! let them in your blessings share.

Shall we, in this favored and glorious time,
Be less loyal, wise-hearted and true?
Nay, let us rise to heights more sublime
In the God-given duties we do.
Let us work in the might of our holiest love,
Let us sacrifice freely for Thee;
Let us give till the summons we hear from above:
"Ye faithful ones, come unto Me."

—*Mrs. S. B. Cole, Home Missions.*

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27, N. Y.

Editorial Department.

MR. SPURGEON.

The greatest minister of the 19th century has passed to his rest. Charles H. Spurgeon was the most faithful and fearless preacher of the Gospel of Christ that God gave to the Church since the days of the English Reformation. He proved successfully that nothing more is needed to attract and save the masses than a simple, faithful Gospel.

He was not a man of stupendous intellect; yet had a very high order of ability, thoroughly balanced, and combining many rare qualities both of mind and heart. He was large-hearted and genial in his spirit, full of ready English humor, endowed with the very highest kind of common sense, with a most clear, logical, analytical mind and a happy gift of saying just the right thing, and making his sermons thoroughly practical and helpful to the people who listen to them, sermons that feed men with the living bread, and make them hunger for more.

There is no man in the ranks of religious literature, who has written so many books and kept so fresh. Scores of volumes have come from his pen, and yet the last is as fresh and excellent as the first. The secret of his success was that he studied his Bible and was content to preach it, believing that it contained all that was necessary for the preacher to teach, or the people to know. —*Christian Alliance.*

* * * * * *

The most lamented victim of the influenza this week is Sir Morell Mackenzie. The malady in his case was complicated with asthma and bronchitis, and ended in syncope. Extraordinary as was his power of work, Sir Morell was never a strong man. He lived on his nerves. Work with him always meant overwork. His devotion to his profession and his patients knew no bounds. No matter what jealousy or detraction might say of him, he stood admittedly at the head of his profession. He was not only at the head, he had no real rival, either in England or on the Continent. The controversy which rose about his name in connection with his treatment of the Emperor Frederick was partly political in its origin, partly the offspring of German professional hatred of Englishmen. Sir Morell was not always discreet in his conduct of this dispute, but his services to the Emperor cannot well be overrated. What human skill could do, he did. Here in England he was too well known to suffer from foreign antipathies, and his sudden death leaves him universally regretted.—G. W. S. in New York *Tribune.*

The lives of these great men recall the words of another of England's illustrious sons: "Whatever we do let us do it in the high Roman fashion, that when death comes he may be proud to take us." Thank God; "The work goes on though the workman dies"; and the living word is, "The grass withereth, the flower fadeth; but the word of our God shall stand forever."

By request last month we published Parliamentary rules from Home Mission Monthly. This month we call special attention to Rules of Order for missionary societies adopted four years ago by our own Women's Board and endorsed by the General Missionary Society. This little book was prepared so as to harmonize with the rules of order of our General Assembly and other manuals. Societies are urged to provide themselves with copies, which may be had from Mrs. E. J. McPherson, Swissvale, Pa., at five cents per copy, with special rates by the hundred.

Some one in writing recently said that the last number of the MAGAZINE was to her the best, unless the two previous numbers were excepted, and that she did not know whether the MAGAZINE was more interesting or her own interest was increasing.

An exchange says: "There is not much gained if seven new subscribers are received by one agent and seven old ones dropped from the list sent by another." An experience through which we are constantly passing, and which accounts for the long, tedious process of reaching five thousand subscribers.

The books of our treasurer, Miss E. J. Sloan, close April 14th. This makes it necessary that the accounts of Presbyterial treasurers should close still earlier, and all funds be remitted in good season.

One of our agents in a western city in a recent letter tells us that out of a society of twenty-five, twenty-three take the MAGAZINE. Can any other society deny this one the right to be called the banner society of the church.

Pray for the Annual Meeting to be held in Philadelphia in May. Pray for the President and executive committee. These report progress in preparing the programme. Let us ask for them wisdom in the selection of topics and in all the arrangements for business.

The following words from Dr. Dales, honored father of foreign missions in our church, are very grateful to the MAGAZINE Committee: "Last night a friend and I looked over together your good magazine. Truly it must be a great work for you and your associaties to do—the getting up and sending out each month a magazine of so much original, fresh, suggestive and useful matter. I am sure it cannot but do good wherever it goes, and I wish it went into every family of our church."

The mails have brought us a programme of the yearly examination of the "Evangelical High School" of Asyoot, Egypt, for 1891. It is attractive in appearance and contents, and is accompanied by a very neatly copied report, which shows that good work is being done. The themes of the closing exercises are much the same, and just as full of interest, as those chosen by our American youths for similar occasions. Number in attendance, 251.

The February number of the missionary Herald reports the death of Mrs. Cornelia C., wife of Rev. Lyman Bartlett, of Smyrna, Turkey. Her death was not unexpected, but will be a serious loss, not only to her family but to the missionary force at Smyrna. She thought not of self but of the work given her to do, and for twenty-four years was a faithful helpmeet to her husband in the Turkish mission of the A. B. C. F. M. By request she kindly gave to our magazine a paper read before the women's meeting at the I. M. U. of 1890. It appeared in the February number of last year.

Blanks for annual reports are being sent to secretaries of missionary societies. Let *care* and accuracy be studied, and the showing for the year will be more complete and satisfactory.

Vick's annual catalogue comes to us bright and beautiful. It furnishes a suggestion. Persons often wish to send some little memento to their missionary friends. Nothing could be more fitting than a package of flower seeds. The mails will carry them at trifling cost, and in the isolated homes of our missionaries, their "beauty and perfume" will give a magic touch of the old home left far behind.

Do not forget that Vick's seeds are sure to come *up* no difference on *which* side of the world they are planted.

"Marvelously rich in illustration and text is the fiftieth anniversary number of the *American Agriculturist* for January" In all these years it has been acquiring for itself a sterling reputation, and, far more than this, has been no small factor in bringing about the unprecedented progress in agriculture which this number records. The "then" and "now," or the farming of fifty years ago and the farming of today, afford striking contrasts.

The trenchant editorials on the evil of speculating in "futures," or the selling of fictitious products, place it among the organs of reform.

SPECIAL NOTICE.

Recording Secretaries of the Presbyterial Societies are again requested to send their names and addresses to the undersigned. The time for sending the blanks is approaching, and it is of course necessary to know to whom they should be mailed. Only 13 responses to former notice have been received. Please send at once.

MRS. MARY W. PORTER, Sec.
814 N Negley Ave. Pittsburgh, Pa.

Women's Auxiliary Board, Etc.

REPORT RECORDING SECRETARY.

The regular monthly meeting of the Board was held in the pastor's study of 2nd church Pittsburgh. President being absent, 1st Vice President, Mrs. E. J. McPherson, presided; prayer by Mrs. Campbell; treasurer reports Jan. receipts $4194.15; expenditures, 2483,51. Of this sum $880 were sent to the foreign missionaries. Reports loans on parsonages returning to the Board.

Foreign secretary reports, from Dr. Martin in India, some matters in regard to the purchase of property for dispensary purposes; says the new missionaries arrived safely and will remain in Sialkot for a year. Interesting accounts of school exercises are received from Egypt. There is urgent need of more missionaries for this field.

Home secretary reports from Mr. Speer, Warm Springs Mission, submitting plans for a house. The difficulty of getting suitable material to work with and the inefficient help are great drawbacks to the missionary getting a home in Oregon. Few of the Indians live in houses, so that they are not much help in building one. A leading member of the tribe said to Mr. Speer, "I want to be a Christian, but cannot while I have to live in a tent."

Miss L. W. Johnston reports from Omaha. Has made 67 calls this month, and attended numerous meetings; says their chapel is entirely out of debt.

Miss Pollock, appointed Dec. 19, 1891, to labor in Westmoreland Presbytery, reports from Leechburgh, Pa. Has made 182 calls, 22 on our own people and 160 on strangers. They have 43 children in the Sabbath school.

Miss Elsie Williamson, of Omaha Neb., was elected home missionary for Indianapolis, Indiana.

The Board of Publication generously donated the literature necessary for the Warm Springs Mission S. S. A letter having been received, asking if a sum of money donated by a party to Women's Board could have the fund, so created, called by the donor's name, it was on motion decided: "That any one making a bequest to the Women's Board of the sum of $5000 (five thousand) dollars, the fund so created shall be called by the donor's name, the form of bequest to be made for real and personal property."

Freedmen's secretary reports from Miss Dennison. Has made 126 visits in one month, and has had the pleasure of seeing two persons, for whom she has long been laboring, brought to Christ. Reports plenty of sewing material now on hand, having arrived in boxes and barrels. Henderson, N. C., reports 100 (one hundred) barrels of clothing received. A suitable corporation seal having been purchased for use of Women's Board, all legal transactions will bear this stamp.

MARY W. PORTER, Sec. W. B.

TREASURER'S REPORT.

Receipts for December, 1891.

[When not otherwise specified the money is from the L. M. S. of the place named.]

Foreign—Stamford, N. Y., 23; Stamford Mission Band, 12; Goldfield, 5; Omaha Central, 10; 1st Wheeling, 40; Loveland, 13; Unity Chillicothe, Pres, 4.05; Arkansas City, 5; Anthony, 5; Rushville, 9; Greenfield, O., 4.

Salaries. Miss Frazier, Argyle Pres., 275; Miss Campbell, Mommouth, Pres., 163; Miss Logan, East Union Allegheny, Pres., 5; Miss C. E. Wilson Keokuk, Pres., 116.75; Miss Given, Indiana, Pres., 12.

Miscellaneous. East 119th St., Ch. New York—pupil Girls school, Sialkot, 12.50; Scroggsfield, Native teacher, India, 66; Walton, 12; 1st Sterling, 6.25; 2nd Sterling, 6.25; all for support of Fareeda Girgis, Assyoot, Y. P. S. C. E. Colorado Springs; Bible reader Dr. Johnson, 30.

Hospital Support India. 2nd Brooklyn, Miss Lena G. Colline, S. S. Class, 3.50.

Home. New York Pres on debt, 74.99; 1st Brooklyn on Debt, 10; Argyle Pres., 7; Bovina, 21; North Bend, 10; Y. L. M. S. Wheeling, 40; 1st Wheeling, 35; Y. L. M. S. 1st Monmouth, 20; Plain Grove, 11; Sharon, 5; 1st Mercer, six little folks of Mrs. L. A. Breckenridges, S. S. class on debt, 2.80; Living Lake, 10; Unity Chillicothe. Pres. 4; Arkansas City, 10; Carmel, 11; Carmel Girls Mission Band,

5; Madison, 5; Madison 1st Mission Band, 2.

Home Salary. 2nd Brooklyn, 25; Omaha Central Salt Lake City, 10.

W. S. Indians. A friend for educational purposes, 50; Bovina Mission Band, 10; Erie S. S. class of Mr. James Murray, 5; Denver, 25; 1st Washington, 2; 1st Sterling, 7; Ninnescah, 14.10.

Freedmen's. Santa Anna for Henderson, 10; and for Athens, 10; Dunbar, 6.25; Brookville Pres. for Henderson, 9.25; East Salem Mission Band for Henderson for shoes, 30; 1st East Liverpool, 11.80; 2nd East Liverpool, 10; East Brook for Henderson, 5; and for Athens, 5; Unity Chillicothe Pres., 4; Spring Hill, 10.

Little Girl's Home Tenn. "A friend and well-wisher of the cause," Marissa, Ill., 5.

Little Boy's Home Tenn. "A friend and well wisher of the cause," Marissa, Ill., 5.

Church Extension and Parsonage Fund. Goldfield, 5; Majors, 6; 1st Wheeling, 10; East Brook, 5; 1st New Wilmington, 9.75; Omaha Central for South Omaha Mission, 10; Dunbar for same, 6.25.

Ministerial Relief. 1st Wheeling, 10; East Brook, 5.

Women's U. P. Association. Y. L. M. Soc. 7th Pittsburgh, 14.

E. J. SLOAN, Treas.

PROGRAMME FOR MONTHLY MISSIONARY MEETING.

[NOTE.—We offer sympathy to those of our sisters in rural districts or from isolation who cannot engage unitedly in the observation of thank-offering day. This programme can be profitably studied in their homes.—ED.]

Sing Psalm 145, C. M., 1-4.

Read as a responsive exercise Psalm 136.

Prayer.

Sing Psalm 126 H. M., 2, 3.

Subject, "Thanskgiving."

There is a touching little story told of a poor woman with two children who had not a bed for them to lie upon, and very little clothing to cover them. In the depth of winter they were nearly frozen, and the mother took the door of the cellar off the hinges, and set it up before the corner where they had crouched down to sleep, that some of the draught and cold might be kept from them. One of the children whispered to her, when she complained of how badly off they were, "Mother, what do those dear little children do who have no cellar door to put up in front of them?" If that little heart had cause for thankfulness in the midst of her surroundings what grateful hearts we should have when we consider the richness, the fulness of the blessings we enjoy in the Gospel of Christ.

Read Psalm 140, 13th verse.

Thanklessness is the characteristic of a sinful soul, a soul away from God. To have a thankless child—how sad! O, how bitter a thing sin must be to God, since it bears this fruit in man!

Thanklessness is the fruit of a depraved nature; thankfulness is the fruit of a regenerated heart; it flows naturally from it as light from the sun, and yet it is not left to our free action, it is enjoined upon us as a duty.

Read Psalm 50: 14; Eph. 5: 20.

How frequently it is urged, "This is the will of God in Christ Jesus concerning you." When? Always. In times of adversity as well as in times of prosperity. For what? Everything. All things.

Give an example. Job 1: 20, 21.

Some things for which we should be grateful. Read 1 Cor. 9: 15; Col. 1: 12; Col. 3: 15. Yes, for Christ; for saving grace, and for peace of God in the heart; even for these and for many more of the good things of life which we possess. As Christians we ought earnestly to cultivate a spirit of thnakfulness, for it is one of the most beautiful we can have. Let us sing with the Psalmist, "Oh, thank the Lord for his goodness, and for his wonderful works unto the sons of men."

Presentation of thank-offering.

Sing Psalm 116, L. M., 10, 11.

Prayer.

MRS. T. C. ATCHISON,
Feb. 5, 1892. Mansfield Valley, Pa.

FOREIGN MISSIONS.

EXTRACTS FROM MONTHLY STATEMENT.

FUNDS.—Receipts during January, $10,154 79. Payments, Egypt, $4025 67; India, 4029 75; Printing, 179 92; Salary, 50.

Word from the Mission.—Dr. Martin, at Sialkot, India, says, Dec. 22, "The new missionaries are very busy with the language. They make quite a class when they come together, and are all doing well."

Dr. Henry, medical missionary at Assioot, Egypt, says, Dec. 29, "We are well pleased with our new home and field and like it better than we expected. The brethren are very congenial and fraternal, and they have extended a very hearty welcome. We feel indeed we are the very weakest of all the brethren; but we trust that we may be so emptied of self that we may be filled with the Spirit of God, and that he will use us in some degree to glorify his name in this dark land, and especially in this needy town, which sits with the deep gloom of eternal death hanging over it.

"I have opened an office and employed an interpreter, and am kept tolerably busy in professional duties. My interpreter is a theologue and quite an earnest Christian. He speaks to a good many regarding their souls as they come to the office; and we have prayers in the houses of the patients when it is found to be acceptable. My wife is engaged in the study of the language and I give it also all the attention I can."

J. B. DALES. Cor. Sec.

QUESTION DRAWER.

[Address all communications for this department to Miss E. W. Pollock, 148 East 7th street, Erie, Pa.]

QUES. What style of mite boxes are used, and where can they be procured?

ANS. From Mrs. E. J. McPherson, Swissvale, Pa.

The following is taken from "Women's Work for Women," and should be read by every Christian workers.—ED.

"The Old Question Answered by New Questions." "What can we do to increase interest in our meetings, or rather what can *I* do to increase interest in our meetings? Conscientious answers to the following questions will solve the problem of lack of interest in our meetings, and will prove how and why *I*, either complete or sever, enlarge or diminish, strengthen or weaken the interest of our missionary meetings.

What kind of a member am *I* of our mission band of twenty-five members?

Am *I* a confessing Christian? If not, why not?

Am I *always* present at Band meeting? If absent, what lame excuse do I offer?

Am I interested in the spiritual growth of the whole Band?

Do I take an active part in our devotional exercises, or am I cowardly silent?

Do I render ready, willing service?

Do I subscribe to and read regularly the church missionary magazine?

Do I enjoy them or lend them to those who cannot afford to subscribe?

What do I know of our missionaries, their trials, sufferings and successes?

Do I know the names and locations of all our mission stations; also their work and needs?

Do I invite my home neighbors, pew neighbors, Sabbath-school neighbors, and social neighbors to our meetings?

Do I give of my means of necessity, grudgingly or not at all to Christ's work?

Do my prayers have a petition for the furthering of Christian missions?

Do I consider my membership in our Band a privilege or a duty?

If *every* member of *every* missionary society or Band would make practical application of the above questions, the result would be: *No* lack of interest in our missionary meetings.—J. F. G.

ANS. At a meeting of the Women's Missionary Society of Union, Monongahela Presbytery, the question, "How should the minutes of the General Missionary Society be published," was discussed. The members are unanimously in favor of having the minutes published in the MAGAZINE.—MISS ROSA GLASS, Sec.

The Women's General Missionary Society at its meeting last May authorized the Women's Board to publish leaflets. They are at work and hope to have some on sale ere long. We hope all societies and Bands will help on this good work by making the best use of these leaflets.

We hope from month to month to call attention to leaflets—published by our own or other societies—which have been helpful to some and may be to others. The following have been suggested to us: "Questions and Answers for Mission Circles and Bands," published at 1334 Chestnut street, Philadelphia, at 5 cents per copy. "Missionary Concert Exercises," published by the American Board, Congregational House, Boston, Mass.

Following is the programme of the U. P. M. S. of Des Moines Presbytery, which will meet at Dexter, Iowa, April 5:

7:30 p. m.—Devotional exercises, subject: Home Missions. Welcome, by Mrs. Brown. Response, by delegate from Indianola. Paper, "Our Work," delegate from Summerset. Exercises, from Monroe Mission Band, Summerset Mission Band, and Dexter Mission Band. Business.

Wednesday, 9 a. m.—Devotional exercises, theme, Foreign Missions, delegate from Bagley. Business and Reports. Discussion opened by delegate from Union: "How can we conduct local societies so that each member be impressed with the importance of Missions." Report of delegate to General Missionary Society. Discussion, opened by delegate from Newton: "How can we become more deeply impressed with the loss sustained by those who are without a knowledge of Christ." Thank offering service. Afternoon session, 1:30 p. m. Praise service conducted by delegate from Oscaloosa. Bible reading. The Blessings and Rewards of a Christian life, delegate from Knoxville.

2:30 p. m.—Greetings from local sister societies. Paper, What have we as Christian women to do with the Sabbath question, delegate from 1st Des. Moines. Business and election of officers.

Evening service, conducted by delegate from 2nd Des Moines. Business. Address, Mrs. A. M. Nichol.

LOU CRESWELL,
MRS. MARY SMILEY,
MARTHA MORROW } Com.

Memorial tribute of the Women's Missionary Society of Irwin congregation, Westmoreland Presbytery, on the death of Miss Eliza Blair, who died November 19, 1891.

WHEREAS, It pleased God in his allwise providence to remove by death our dearly beloved friend and co-worker,

Resolved, 1st, That in the death of Miss Blair we have lost an humble, quiet and Christian worker, willing at all times to do "what she could." It is difficult for us to realize that her work is done, but God has called her to higher service.

Resolved, 2d, That in this bereavement we recognize the will of our Father in Heaven, who doeth all things well. Although her work on earth is ended and she has gone to her reward, we who remain should draw very near to the Heavenly Father she loved, and put on the meek and quiet spirit with which she was clothed and imitate her noble and christian example.

To her friends we tender our sympathy and commend them to the loving Saviour who cares for the sorrowing.

MRS. J. P. TAYLOR,
MRS. RACHEL SHAFF,
MRS. JENNIE GEORGE.

A tribute of love by the W. M. S. of the U. P. church of Cambridge, N. Y., on the death of Mrs. Mary M. Parrish.

God who doeth all things well, has again called home another of our number. May we bow in humble submission to his holy will and hear his voice saying unto us, "Be ye also ready," "for in such an hour as ye think not the Son of man cometh." May we improve the time while the day lasts, and have more earnestness in the Masters work. Mrs. Parrish was a cheerful quiet unassuming christian, and one that will be sadly missed in church and home. Jesus says, "what I do thou knowest not now, but thou shalt know hereafter."

By order of Society.

The Women's Missionary Society of Sugar Run Congregation would offer the following to the memory of two faithful members: Mrs. Sarah Greene, aged sixty-three, who died December 24, and Mrs. Phebe Curry, nearly ninety-three years of age, December 28, 1891.

The holidays were saddened by our loss of these sisters within less than a week. But we rejoice in the belief that they have gone to be with Christ. We extend our sympathy to the sorrowing families commending them to Him who said, "All things work together for good to them that love God."

MRS. T. B. ARNOLD,
MISS ADA MCCAMPBELA. } Com.

A REMINDER.

All communications for the Women's Missionary Magazine are to be addressed to Mrs. W. C. Hutchison, Xenia, O.

Complaints for non receipt of Magazine, remittances for subscription, change of address Mrs. J. G. Carson, Xenia, O.

Resolutions, notices of deaths, &c., published in the MAGAZINE, will be charged for at the rate of *one cent a word*, payable in advance; persons sending in such articles can easily calculate the cost and remit the amount with the manuscript.

Those desiring acknowledgment of monies sent for subscriptions will please enclose an addressed postal card which will be promptly returned. Otherwise the receipt of the MAGAZINE or change of credit on the tab is to be regarded as sufficient acknowledgment.

As not unfrequently good articles come to us too late for publication, we call attention to the importance and necessity of sending early. All copy must be in the hands of the publishing committee by the 5th of the month preceding the issue. The MAGAZINE closes the 17th, and contributions received at a later date must be held over or omitted entirely. The meetings of the committee are held each Wednesday when matters pertaining to the MAGAZINE are considered.

EDITORIAL COMMITTEE.

MRS. W. C. HUTCHISON, Xenia, O. MRS. BELLE McD. PATTERSON, Xenia, O.
MISS SALLIE McDOWELL, Xenia, O., Sec'y. MRS. J. G. CARSON, Treas., Xenia, O.

WOMEN'S GENERAL MISSIONARY SOCIETY.

MRS. J. T. McCRORY, President, Pittsburgh, Pa.
MRS. J. M. FRENCH, 1st Vice President, Omaha, Neb.
MRS. Dr. R. S. FINLEY, 2nd Vice President, Xenia, Ohio.
MRS. MARY W. PORTER, Secretary, 814 N. Negley Avenue E. E. Pittsb'g, Pa.
MISS E. J. SLOAN, Treasurer, 5170 Liberty Ave., Pittsburgh, Pa.

EXECUTIVE COMMITTEE.

MRS. DR. W. W. BARR, 1425 Christian St., Philadelphia, Pa.
MRS. R. T. ELLIOTT, 1726 Masters St., Philadelphia, Pa.
MRS. W. S. STEWART, 1801 Arch St., Philadelphia, Pa.

WOMEN'S BOARD.

MRS. ANNIE R. HERRON, President, 188 Sandusky St., Allegheny, Pa.
MISS E. J. SLOAN, Treasurer, 5170 Liberty Ave., Pittsburgh, Pa.
MRS. W. J. REID, Cor. Sec'y Foreign Missions, 38 Federal St., Pittsburgh. Pa.
MRS. MARY W. PORTER, Rec. Sec'y, 814 N. Negley Ave., E. E. Pittsb'g, Pa.
MRS. H. C. CAMPBELL, Sec'y Home Mission and Church Ex., 187 Sandusky St, Alle'y.
DR. C. JANE VINCENT, Sec'y Freedmen Mission, 69 Arch St., Allegheny, Pa.

UNITED PRESBYTERIAN ORPHANS' HOME.

MRS. H. C. CAMPBELL, President, 187 Sandusky St., Allegheny, Pa.
MISS ETTA LEE CLARK, Recording Secretary, 184 Chartier St., Allegheny, Pa.
MRS. M. J. STEELE, Treasurer, Avalon P. O., Allegheny Co., Pa.
MRS. M. F. REED, Corresponding Secretary, 105 Fayette St., Allegheny, Pa.

Officers United Presbyterian Home for Aged People

PRESIDENT.
MRS. W. W. GREER, Hulton, Pa.
VICE PRESIDENTS.
MRS. GEO. B. HILL, Union Avenue, Allegheny.
MISS E. D. BROWN, Craft Avenue, E. E., Pittsburgh
SECRETARY.
MRS. D. K. BRYCE, Negley Ave., Pittsburgh, Pa.
TREASURER.
MISS CLARA HENNING, Braddock, Pa.

Officers of U. P. Memorial Hospital for Children.

CHAIRMAN OF HOSPITAL COMMITTEE.
DR. C. JANE VINCENT, 71 Arch Street, Allegheny.
VICE CHAIRMAN.
MRS. A. P. BURCHFIELD.
SECRETARY.
MRS. JEAN S. SANDS, Bedford Avenue, Pittsburgh.
TREASURER.
MRS. W. C. HODGE, 5711 Rippey St., E. E. Pittsburgh
DONATION SECRETARY.
MRS. S. J. McELHENY, 230, Federal St., Allegheny.

——Present Address of Missionaries.——

INDIA.

REV. R. STEWART, D. D	SIALKOT
REV. SAM'L MARTIN, D. D	"
MISS MARIA WHITE, M. D	"
MISS ELIZABETH McCAHON	"
MISS MAME R. MARTIN	"
MISS ANNA F. GIVEN	"
REV. and MRS. ANDERSON	"
REV. and MRS. PORTER	"
MISS MARION W. EMBLETON	"
MISS MARY E. LOGAN	"
MISS SUSIE A. YOUNG	"
MISS MINNIE C. PARK	"
REV. J. P. McKEE	GUJRANWALA
REV. J. H. MARTIN	"
MISS JOSEPHINE L. WHITE	"
REV. and MRS. G. W. MORRISON	"
MISS ROSE A. McCULLOUGH	"
REV. A. B. CALDWELL	GURDASPUR
REV. THOS. E. HOLLIDAY	"
MISS C. E. WILSON	"
MISS ROSE T. WILSON	"
REV. JAMES S. BARR, D. D.	ZAFARWAL,
MISS MARY J. CAMPBELL	
MISS KATE M. CORBETT	Sialkot District.
REV. THOS. F. CUMMINGS	PASRUR, "
REV. T. L. SCOTT	JHELUM
REV. E. E. FIFE	"
MRS. SOPHIE E. JOHNSON, M. D	"
MISS E. G. GORDON	"
REV. D. S. LYTLE	JHANG
MISS EMMA D. ANDERSON	GLADE MILLS, PA.

EGYPT.

REV. S. C. EWING, D. D	ALEXANDRIA, EGYPT
MISS MARY A. FRAZIER	" "
REV. ANDREW WATSON, D. D	CAIRO "
REV. J. O. ASHENHURST	" "
REV. JOHN GIFFEN	" "
REV. E. M. GIFFEN	" "
REV. G. LANSING, D. D	" "
REV. WILLIAM HARVEY	" "
MISS ANNA Y. THOMPSON	" "
MISS ADELLA A. BROWN	" "
REV. THOMAS J. FINNEY	MANSOURA, "
REV. W. M. NICHOL	" "
MISS MATILDA STRANG	" "
REV. J. R. ALEXANDER	ASYOOT, "
REV. HOPE W. HOGG	" "
REV. J. KRUIDENIER	" "
MISS MARTHA J. McKOWN	"
L. M. HENRY, M. D	" "
MISS JESSIE HOGG	" "
REV. CHAUNCY MURCH	LUXAR "
MISS MARGT A. SMITH	Garnett, Kans.
MISS HARRIETT M. CONNER	Allegheny, Pa
REV. J. KELLY GIFFEN	St. Clairsville, O.
MISS ELLA O. KYLE	Cedarville, O.

*Now in this country.

BIBLE READERS' HOME.